divine (SOMA) who art friendly zo maa. and hast
a dwelling,
19. Lror, who art adequate for exhilaration *now*
in a stream to the elevated fleece at the sacrifice;
thousand-streaming, fragrant, irresistible fl:w for
the acquisition of food in the combat
20. These brilliant *Sowa* juices fiow like horses
let loose in battle without reins, without chariots,
nnharnessed; approach them, ye gods, to drink.
21. So? LsDU, at our sacrifice pour the water VargaXT.
from the firmament into the vessels; may *Scwa*
bestow upon us desirable riches in abundance with
male offspring and strength.
22. [1]When the praise of the zealous worshipper
sanctifies him as that of a noisy (crowd) in front
(praises) a distinguished (prince) for the support
(he affords);[2] then the cows come to the excellent
exhilarating *Indu,* the lord (of all, abiding) in the
pitcher, eager to gratify him (with their milk).
23. The divine benefactor of givers, pouring
(boons) on givers, the intelligent *(Soma)* distils his
true beverage for true (!XDRA) ; the radiant *(Soma)*
is the upholder of strength, he is entirely restrained
by the ten fingers.

[1] SamaVeda, I. 6. 1. 5. 5.

[2] Sayana takes *dharmani* as the reason *(mmitta]* of the praise, and explains it as " the duty of acquisition and preservation (or the duty of securing property)," *yogakshtma-risJi&itam karma.* The whole of his interpretation of this half line is extremely laboured.